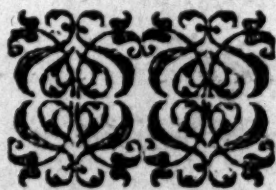


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A
PLAINE EX-
POSITION OF THE
Articles of our Faith, by short
Questions and Answers, for
the vnderstanding of
the simple.

GATHERED BY ARTVR
Dent, Minister of the word of
God : especially for the benefit of his
owne flocke : who hauing taught his
people these points, is carefull that they all
may learne them. To this end, that euery
of them of his charge, may be able to giue
a reason of their Faith.



LONDON:
Printed by T. S. for *Henry Fetherstone*,
dwelling in *Paules Church-yard*, at
the signe of the Rose.
1616.

William Smithson

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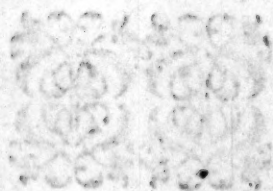
Howe, Minister of the word of

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**A plaine Exposition of the
Articles of our Faith, by short
Questions and Answers, for
the vnderstanding
of the simple.**

Q.  **Hat doe the articles of our
faith containe in generall?**

A. **Two things.**

Q. Which be they?

A. **What we haue to beleue touching
the Trinitie, and what touching the
Church.**

Q. How many articles doe concerne
the Trinitie?

A. **The first eight.**

Q. How many doe concerne the
Church?

A. **The foure last.**

Q. Recite the articles of the faith?

A. *I beleue in God the Father Almighty,
&c.*

Q. Why doe you say I beleue, and not
we beleue?

A. **Because every man must be saued
by his owne faith, and not by another
mans, Gal. 6. 5.**

A 2

Q. May

An Exposition of the

Q. May not one man receiue benefit by another mans faith?

A. Yes, in the things of this life, but not otherwise. Math. 8. 13. Math. 9. 2.

Q. How is this word, *beleue*, to be vnderstood?

A. Of a liuely and iustifying faith. Ioh. 12. 46.

Q. What is your reason?

A. Because a dead faith cannot truly lay hold of those things which are to bee beleued touching the Father, the Sonne, and the holy Ghost. Iam. 1. 6.

Q. What doth this word *God*, imply?

A. The Lord, the Lord strong, iust, mercifull, slow to anger, and abundant in goodnesse, and truth, &c. as Exodus 34. 6. where the name of God is proclaimed.

Q. How many persons be there, in the Godhead?

A. Three.

Q. Which be they?

A. The father, the son, & the holy ghost.

Q. Are these three persons distinct in themselues?

A. Yes, as appeareth in these words: Go, baptise all nations in the name of the Father,

Articles of our Faith.

Father, the Sonne, and the holy Ghost:
Mat. 28. and againe, Mat. 3. 16. Ioh. 14. 26.

Q. May they not be confounded, as the
Father to be the Sonne, and the Sonne the
holy Ghost?

A. In no wise: for that hath bene the
heresie of many.

Q. But tell me, I pray thee, is the God-
head all one, and cannot be deuided?

A. Yea truly: for the Scripture saith,
There be three which beare record in hea-
uen, the Father, the Word, and the holy
Ghost, and these three are one. 1 Ioh. 5. 7.

Q. Tell me further, is euery person by
himselfe God?

A. Yea truly.

Q. Then it seemeth there should be
three Gods?

A. Not so: but this is a misterie which
in this life we cannot attaine vnto.

Q. But may it not be somewhat sha-
dowed vnto our senses?

A. Yea verily: for wee see that a foun-
taine of water, the filling vp of it, and the
running out of it, although they be diuers
things, yet indeed are all one.

Q. Are all the persons in Trinitie of

A 3

equall

An Exposition of the
equall greatnes.

A. *Yea.*

Q. Is not the Father greater than the Sonne, nor the Sonne greater than the holy Ghost?

A. *No, but they are all alike equall, alike eternall, alike essentiall. Math. 28. 19.*

Q. What doth this word *Father* note?

A. *The first person in Trinitie.*

Q. Why is he called Father?

A. *In two respects: First, in respect of his sonne Christ, which is his natural and onely begotten sonne: secondly, in respect of vs, which are his children by adoption and grace. Ioh. 1. 14. Eph. 1. 2. 1 Pet. 1. 17.*

Q. Why is God said to be Almighty?

A. *To distinguish him from the heathen gods, which haue no might. Ier. 10. 11 Psal. 115. 3. 1 Cor. 8. 5.*

Q. Why else?

A. *Because all things are gouerned by his prouidence. Act. 17. 25. 28.*

Q. Doth Gods prouidence stretch to all things, in heauen, in earth, and the sea?

A. *Yea, even to the Sparrowes and haire of our head. Matth. 10. 29.*

Q. Doth nothing come to passe by fortune

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tune or good lucke?

A. Nothing truely.

Q. What say you then to these speeches?
God send me good fortune: giue me good
lucke, and call me into the sea.

A. They be prophane, and heathenish
speeches, denying Gods prouidence.

Q. May a Christian reape any comfort
of this, that all things come to passe by
Gods meere direction?

A. Very much truly: for when Gods
hand is vpon vs by sicknes, pouerty, dan-
ders, or any other crosse whatsoeuer of bo-
die or minde: it is a comfortable medita-
tion to thinke, this is not by chance or hap-
hazard, but it is God our heauenly fathers
doing, and therefore that we flie to him by
prayer, & seek to be reconciled vnto him by
true & vnfained repentance. 2 Sam. 16. 10.

Q. If all things come to passe by Gods
prouidence, then is his prouidence also in
euill actions.

A. It is so, and what of that?

Q. If it be so, then God is the author
of euill.

A. That followeth not: for God is the
author of the action, but not of the euill in

An Exposition of the
the action.

Q. What reason haue you for that?

A. This: there be diuers workers euen in euill actions, as God, the Diuell, and wicked men, which he bleth as his instruments. Now the euill of the actions, is in the instruments; and not in God: for the actions of themselves, as they come from God, are good, because he directeth euery thing to the praise of his mercie, or his iustice. Abac. 1. 12. Exod. 9. 16. Rom. 9. 17. Act. 4. 28.

Q. Shew this yet more plainly by example.

A. The carrying of the children of Israel captiue into Babylon was euill, as Nabuchadnezzar did it, for he respected nothing but the satisfying of his malice against Gods people, but yet good, as God did it, for he respected the good of his people in humbling them vnder the crosse for a time, and his owne glory in working out their deliuerance.

Q. Let me haue one plaine example more, to proue that God and the Diuell worke together, in one and the same action?

A. In

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A. In the second booke of Samuel and foure and twenty chapter, it is said that God moued Dauid to number the people: but in the first booke of Chro. chap. 21. It is said, that Sathan prouoked Dauid to number them: so that here we see God, and Sathan both together in one action, but yet to diuers ends, as hath bene shewed.

Q. Well, now I am satisfied in this point, let vs proceed and tell me what is meant by this: that God made heauen and earth?

A. By heauen and earth are vnderstood all things in heauen and earth. 2 Reg. 19. 15. Act. 4. 24.

Q. By whom, and in whom hath God made heauen and earth?

A. By and in his Sonne Christ. Ioh, 1. 1. Hebr. 1. 2. Hebr. 11. 3. Col. 1. 16.

Q. God hauing created all things, doth he cease to gouerne the things, which hee hath once created?

A. No, for God rested the seauenth day from creating, but not from gouerning. Ioh. 5. 17.

Q. If God hath created all things, then also he made the Diuels?

A. God indeed created them; but yet not diuels,

An Exposition of the

diuels, but Angels of light. Col. 1. 16.

Q. How then became they diuels?

A. By their fall.

Q. How proue yee that they fell?

A. Out of the eight of Iohn, when Christ saith, he abode not in the truth: therefore it followeth he was in the truth.

Q. What other places haue you to proue the fall of Angels?

A. S. Peter saith, that God spared not the Angels, that sinned, &c. 2 Pet. 2. 4. Jude saith, the Angels which kept not their first estate, &c. and Iob saith, he found folly in his Angels: Iob 4. 18.

Q. What was the cause of the fall of the Angels?

A. We must not curiously search that, because it is not revealed.

Q. Did God make man also?

A. Yea.

Q. Whereof did he make him?

A. Of the dust of the earth, Gen. 2. 7.

Q. Was his soule made of the dust of the earth?

A. No: for of his soule, it is said, God breathed in his face the breath of life: Genesis. 2. 7.

Q. It

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Q. It is said, that God created man to his owne likenesse, how is that to be vnderstood?

A. Of the gifts, and qualittes of the bodie, and minde, wherein he did resemble God.

Q. Which bee those qualities and gifts?

A. Righteousnes, and true holines, perfect knowledge of God, in perfect both vnderstanding, and keeping of the law which was written in his heart: Cor. 3. 10. Eph. 4. 24.

Q. How was this glorious Image of God lost?

A. By the fall, and disobedience of our first parents.

Q. By what meanes did they fall?

A. The diuell, in the Serpent, beguiled the Woman, and she inticed the man, and so they sinned. Gen. 3.

Q. What followed vpon this?

A. The very floods of Gods wrath, and all misery brake in vpon vs all: sinne entered into the world, and together with sin came death, and the curse of God vpon all mankind. Rom. 5. 12.

Q. Now

An Exposition of the

Q. Now that you haue shewed me how we are all lost, & by whom: shew me also how this losse is recouered, and by whom?

A. This losse is recouered through the infinit mercy of God, and that only by the meanes of his Sonne Christ. Rom. 5. 19.

Ioh. 3. 16. up

Q. Where is this shewed?

A. In the five Articles following.

Q. What doe they generally teach?

A. How, and by what meanes Christ wrought our redemption.

Q. What doth this name *Iesus* signifie?

A. A Saviour.

Q. Why was he so called?

A. Because he should saue his people from their sinnes. Matth. 1. 21.

Q. What doth this name *Christ* signifie?

A. Anointed.

Q. Whereunto was he annointed?

A. To the three great offices, of King, Priest, and Prophet. Esa. 61. 1. 2. Luk. 4. 18.

Q. Were these three kinde of persons wont to be annointed in old time?

A. Yea, as it appeareth in the Scripture. 1 Sam. 10. 1. 1 Reg. 1. 39. Exod. 30. 30. Leuit. 8. 12. 1 Reg. 19. 16.

Q. With

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Q. With what ointment were they anointed?

A. With materiall, and common ointment.

Q. What did ointment signifie?

A. The graces and gifts of Gods spirit. Ioh. 12. 27.

Q. Why were Kings, Priests, and Prophets annointed, rather then any other sort of men?

A. Because the weightinesse of their calling, did most of all require it.

Q. Was Christ annointed with materiall oyle.

A. No, but with the oyle of gladnesse, that is, the graces and gifts of Gods spirit aboue his fellowes. Psal. 45. 7. Ioh. 3. 34.

Q. Why is Christ called a King?

A. Because hee ruleth and gouerneth his Church, as King and head thereof. Ier. 23. 5. Exech. 3. 4. Hosea 3. 5.

Q. How doth he gouerne his Church?

A. Outwardly, by the scepter of his word and the eternall gouernment therein set downe, and inwardly by his spirit. Esay 11. 4. Psal. 2. 9. Rom. 12. 7. 1 Tim. 5. 17. Luk. 27. 21. Rom. 14. 17.

Q. Was

An Exposition of the

Q. Was his kingdome earthly?

A. No, but altogether spirituall, for he saith, my kingdome is not of this world. Ioh. 18. 36.

Q. To what end is he King?

A. To deliuer vs from all our spirituall enemies, and to gouerne vs in true righteousness. Psal. 74. 2. Heb. 1. 8.

Q. What profit haue we by his being a King?

A. Very much, for thereby we are made kings in him, we are enriched with spirituall graces, and made free citizens with the Saints, and of the household of God. Apoc. 1. 6. Ephes. 4. 8. Ephes. 2. 19.

Q. Was he also a Priest?

A. Yea.

Q. After what order?

A. After the order of Melchisedech Heb. 7. 17.

Q. What was that?

A. Such as wherein nothing was carnall, as in the Priesthood of Levi: but all things heavenly, and spirituall. Heb. 7. 16.

Q. What manner of sacrifice did he offer?

A. Not the blood of Bulls and Goats, but

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but his owne blood. Heb. 9. 12.

Q. How did hee offer himselfe and his owne blood?

A. Through the eternall spirit, that is, his God-head, for otherwise hee could not haue obtained eternall redemption for vs. Hebr. 9. 4.

Q. Can none offer his body and blood but himselfe?

A. None truly: for the Scripture useth these phzases very much, He offered himselfe, He gaue himselfe. Heb. 1. 3. 1 Tim. 2. 6. Heb. 9. 26.

Q. Is his sacrifice, once offered, sufficient for all, yesterday, to day, and for euer?

A. Yea vndoubtedly, for the Scriptures haue this word once, very often: & againe, With one sacrifice hath he consecrated, for euer, them that are sanctified. Heb. 2. 6. Heb. 7. 27. Heb. 10. 4.

Q. May it not be repeated?

A. In no wise, for that is blasphemie: it accuseth Christ his death of imperfection, it inuolucth vpon his right, it spoyleth him of his office, Heb. 2. 26, Heb. 10. 18.

Q. What

An Exposition of the

Q. What is the reason hercof?

A. Because it is omni-sufficient, and as the holy Ghost saith: after he had offered once sacrifice for finnes, he sitteth for ever at the right hand of God. Heb. 10. 12. Heb. 7. 25.

Q. What else?

A. Because the Priesthood of Christ is eternall: and as all the Leviticall Priests and Priesthood, and shadowish service of the Tabernacle, did aime and point at him: so all that is ended in him, together with al other Priests and Priesthood. Heb. 7. 24. Heb. 8. 5. Heb. 9. 8. 9. Heb. 7. 18. 19.

Q. To what end did this Priest offer vp this great sacrifice?

A. To purge our consciences from dead workes, to serue the living God. Hebr. 6. 14.

Q. What profit haue we by this Priesthood and sacrifice of Christ?

A. Exceeding great: for thereby we are reconciled vnto God, haue free accessse to the throne of grace, and are made Priests in him. Rom. 5. 10. Rom. 5. 1 Pet. 2. 5.

Q. Let vs proceede: was he also a Prophet?

A. Yea

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A. Yea, even that great Prophet which Moses fore-spoke of. Deuteronomie 18.15 Act. 3.22.

Q. Why is he said to be a Prophet?

A. Because he hath fully declared vnto vs the will of his Father. Ioh. 1.18. Ioh. 15.15.

Q. Wherein did the office of the Prophets consist in old time?

A. In foure things especially.

Q. Which be they?

A. First, in expounding the Law. Hof. 6.6. Micha. 6.8.

Secondly, in preaching the covenant of grace. Ier. 31.31. Nahum. 1.15.

Thirdly, in denouncing Gods wrath against the rebellious people. Malac. 4.1. Zeph. 3.4.

Fourthly, in fore-telling things to come. Esay 7.8. 14.4.20.

Q. Hath Christ answered to all these?

A. Yea.

Q. Shew where?

A. He hath expounded the Law most sincerely. Math. 5.28.

He hath preached the covenant of grace. Math. 11.28.

W

He

An Exposition of the

**Hē hath threatned the iudgements
against the wicked, Mat. 23. 33.**

**Hē hath foretold of things to come.
Mat. 24. 26.**

Q. Let vs goe forward : why is Christ
said to be a Lord ?

A. Because he hath dominion ouer men
and Angels. Ephes. 1. 21, Phil. 2. 9.

Q. Doe you beleue that Christ was
conceiued by the holy Ghost ?

A. Yea, most constantly.

Q. What prooffe haue you for it ?

A. The first of Luke: where it is writ-
ten that the holy Ghost should come vpon
the Virgin Mary, and the power of the
most high should overshadow her, and so
she should conceiue and beare a childe.

Q. Was it of necessitie that he should
be conceiued of the holy Ghost ?

A. Yea : for if hē had bene conceiued
after the common course of nature, then
he should haue been conceiued and borne in
sinne, because the seede of man was wholly
defiled in Adam. Psal. 51. 5, Ioh. 3. 6.

Q. And what then ?

A. Then hē could not haue saued vs
being himselte sinfull, for hē should haue
needed

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needed a Saviour for himselfe. Heb. 7.26.

Q. What other reason haue you to shew that Christ must needs be without sinne?

A. Because otherwise the most glorious Godhead could not be coupled with sinfull flesh to make one person. Col. 1.19. Col. 2.9.

Q. Was this perfect holinesse of Christ shadowed in the law?

A. Yea, by the Paschall lambe, which therefore must be without blemish: by the Pascheouer Bread, which might not be solwed with any leauen: and by all the sacrifices, which must be of cleane and sound beasts. Exod. 12.5.15. Leuit. 4.28. Mal. 1.8.

Q. What good haue we by this?

A. Hereby we are assured, that our Mediatour is perfectly able to saue all those which come vnto him. And againe, that the same spirit which sanctified the conception of the Virgin, is able also to sanctifie our mortall bodyes. Heb. 7.25.

Q. Tell me further, doe you beleue that Christ was borne of the Virgin Mary?

A. I doe.

B 2

Q. What

An Exposition of the

Q. What reason is there that he should be borne of a Virgin?

A. This, that the Scriptures did so foretell. Esa. 7. 14.

Q. Are you perswaded that he tooke very flesh of the Virgin?

A. Yea: for the Scripture saith he was made flesh, and that his body was of flesh. Ioh. 1. 14. Col. 1. 22.

Q. Some haue held that his body was of the aire: others, that it was an imaginary body, and some againe, that he tooke no flesh of the Virgin, but passed through her as water through a conduit pipe.

A. True, but the holy Ghost saith, he was made of the seede of Dauid, and hee was made of a woman. Rom. 1. 3. Gal. 4. 4.

Q. Then are you perswaded that he had the very powers of a humane body, the actions, and the senses?

A. I am so.

Q. And are you likewise perswaded that he had the infirmities of the same, as weariness, hunger, thirst, &c?

A. Yea also, for the Scriptures saith it. Ioh. 4. 6. Math. 4. 2. Ioh. 19. 28.

Q. Doe you also beleue that he had a
very

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very humane soule, with the powers thereof, as will, reason, affections?

A. I doe so beleue.

Q. And are you perswaded that he had the infirmities of a humane soule?

A. Yea: for it is written, He increased in wisdom: and againe, Not my will, but thy will be done. Luk. 2.52. Mat. 26.39.

Q. Well, I see that you are strongly perswaded of the manhood of Christ, are you not likewise also perswaded of his Godhead?

A. Yea altogether as much: for the word was God. Ioh. 1.1.

Q. Was he then both God and man?

A. He was both. Zach. 13.7.

Q. Was he then two Christs, or two persons?

A. No, but the two natures of God and man, were knit together in one person, Christ. Esa. 7.14.

Q. Shew this more plainly?

A. Euen as the soule and body of man, although they be of diuers natures, yet make but one person: so the nature of God, and of a man, although they be diuers, make but one Christ.

B 3

Q. Was

An Exposition of the

Q. Was then the Godhead turned into the manhood, or the manhood into the Godhead?

A. Neither, but both did retain their severall properties without any confusion.

Q. Whether was he our Mediatour as he was man, or as he was God?

A. Neither as he was man alone, nor as he was God alone, but as he was Christ: that is, both God and man. 1 Tim. 2.5

Q. Was it then necessary that he should be both God, and man?

A. Yea, altogether.

Q. Why was it necessary that he should be God?

A. Because otherwise he had not been able to save us. Heb. 7. 25.

Q. Why was it necessary that he should be man?

A. Because it was the will of God, that that which was lost in the nature of man, should be recovered in the nature of man. Gen. 3. 15. Heb. 2. 16.

Q. What other reason have you?

A. Because otherwise we could have no access to the Father. Ioh. 14. 16.

Q. Well,

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Q. Well, let vs goe on : what was *Pontius Pilate* ?

A. An Heathen Iudge, the Governour of Iudea.

Q. Why is there mention made of him?

A. To shew that the Jewes were now subject to a foraine power, according to old Iacobs prophesie. Gen. 49. 10.

Q. Did *Pilate* giue sentence of condemnation against Christ ?

A. Yea, as it appeareth. Luke 23. 24.

Q. But he seemed often to cleere him, and to pronounce him innocent, as when he washed his hands before the multitude, saying; I am innocent of the blood of this iust man, looke you to it. Mat. 27. 24.

A. True: but therein he played the hypocrite. But in very deede, it was the providence of the Father, to avouch the innocencie of his Sonne, that he should iustifie him, which did condemne him.

Q. Was the sentence of *Pilate* ratified by God?

A. Yea, and the outward condemnation of Christ before Pontius Pilate, was a patterne of his condemnation before his Father, with all our sins vpon him. Act. 4. 28.

B 4

Q. What

An Exposition of the

Q. What did Christ suffer vnder *Pontius Pilate*?

A. The curse of God, the wrath of his Father, all torments due vnto our sinnes. 1 Pet. 2. 25. Gal. 3. 13. Esa. 53. 5.

Q. If he suffered all torments due vnto our sinnes, then hee suffered eternall condemnation?

A. What of that.

Q. Why was he not then finally condemned for euer?

A. Because he was God: and therefore could not be overcome of death, nor the diuell. Heb. 2. 14. 1 Cor. 15. 55.

Q. Why was Christ content thus to be condemned before *Pontius Pilate* as an open malefactor?

A. That he might cleere vs before the iudgement seat of his father. 2 Cor. 5. 2.

Q. Did our Lord Iesus suffer willingly that which he suffered?

A. Yea: for he said, I lay down my life of my selfe, that I may take it againe. Ioh. 10. 17.

Q. What doth the word *crucifie* signifie?

A. A nailing to the crosse, because Christ was fastened with nailes through the hands

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hands and feet, to a crosse piece of wood.

Q. Was that a more shamefull kinde of death then any other?

A. Yea, amongst the Jewes it was counted most odious, and reproachfull. Deut. 21. 23. Phil. 2. 8.

Q. What doe you beleue touching this, that he was dead?

A. I doe beleue that he was wretched and tormented vnto death, and vntill the kyll of his heart burst, and he gaue vp the Ghost. Ioh. 19. 30.

Q. What did follow Christs giuing vp the Ghost?

A. Very fearefull things: for the vaile of the temple rent, the earth did quake, the stones did cleaue, the graues did open, the bodies of the Saints did arise, and appeare to many. Mat. 27. 51.

Q. And what more?

A. The Centurion and others were constrained to confesse him to be a iust man, and the Sonne of God. Luke 23. 47. Mat. 27. 54.

Q. Doe you beleue, that Christ was laid in a graue, and buried?

A. Yea: for the scripture saith, he was
laid

An Exposition of the

laid in a new sepulchre, wherein neuer
was man laid before. Iohn 19.41.

Q. By whom was he buried?

A. By two worthy persons, Nicodemus, & Ioseph of Arimathea. Ioh. 16.38.39

Q. Why was he buried?

A. For the greater certaintie of the
matter: for otherwise they might haue
said after his resurrection, that his bodie
was neuer laid in the grane.

Q. What is the meaning of this, that he
descended into hell?

A. That he suffered, not onely in his
body, but also in his soule, all punishments
due to our soules. Esay 53.10.11. Mar. 14.
33.34.

Q. Where did he suffer these torments?

A. Upon the Crosse: for the Scripture
saith, all was dispatched and done vpon
the Crosse. Col. 2.14.15. Col. 1.20.

Q. When did he suffer these horrors of
death and condemnation?

A. Before his death, in the Garden
Gethsemane. Mat. 29.36.

Q. What signes were there of his suffering,
condemnation, and the very hellish
torments of his soule?

A. His

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A. His strong cries, and teares vnto his father : his sweating as it were drops of blood : his praying that if it were possible the cup might passe. Heb. 5. 7. Luke 22. 24. Mat. 26. 36.

Q. Was it not for feare of bodily death that our Lord Iesus did thus crie out?

A. No : for it was against all reason to thinke that the Sonne of G D D could be so shaken with any feare of naturall death.

Q. What was it then?

A. Surely (as hath bene said befoze) it was the intollerable wrath of his Father, and the vspeakeable torments of condemnation due to our finnes, which caused him, which had all fulnes and perfection of faith, to crie out as a man condemned and forsaken.

Q. You said euen now that he suffered all vpon the Crosse, did he then suffer nothing after his death?

A. Nothing truely,

Q. How proue you that?

A. Because he said befoze he gaue vp the Ghost, that all was finished; meaning the worke of our redemption, and to what end

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end then should hee suffer any moze. Ioh.
19.30.

Q. Did not his soule goe downe to the
place of the damned?

A. No, for his soule went to Paradise
but Paradise is not the place of the dam-
ned, therefore his soule came not there,
Luke 23.43.

Q. Yea, but the word of *descending*,
doth seeme to import that he went downe
some whether after his death?

A. The word of descending doth not
imply any mutation of place in body, or
soule, but of state and condition. Ioh. 3.13.

Q. It may be further obiected, that this
word *hell*, doth note the place of the dam-
ned; therefore Christs soule was in hell?

A. The word *hell*, doth not alwaies, in
the scripture, note the place of the damned,
but sometimes the graue, and sometimes
extremitie of afflictions. Gen. 42.37. Psal.
6.5. Psal. 86.13. Iohn 2.2.

Q. Well, but S. *Peter* saith, that Christ in
his spirit, went and preached to the spirits
that are in prison, therefore Christs soule
was in hell among the damned. 1 Pet. 3.19.

A. Saint Peter in this place doth not
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meane by the word spirit, his humane soule, but his Godhead.

Q. What reason can you alledge for that?

A. This : Christ went & preached in the same spirit, wherein he was raised vp from the dead : but he was not raised vp from the dead by the power of his humane soule, but by the power of his Godhead, therefore he went and preached, not in his humane soule, but in the power of his Godhead.

Q. How proue you that he went and preached to the spirits in prison, in the same spirit wherein he was raised vp?

A. The very text saith, that he was put to death as concerning the flesh, but was quickned or raised vp in the spirit, by the which spirit hee went and preached, &c. 1 Peter 3. 19.

Q. I pray you then tell me, what is the meaning of S. Peter in that place?

A. Saint Peters meaning is this, that Christ by the power of his Godhead, and diuine spirit of Noah, and not in his owne humane flesh, did preach to the old world, who would neither heare nor obey the warning of Noah, and therefore are now in hell fire, because of their disobedience.

Q. You

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Q. You say well: but I haue not yet done. For it is written in the 16. Psalme. *Thou shalt not leaue my soule in hell, &c.* Therefore Christs soule was in hell?

A. The hely Ghost himself by the mouth of his Apostles Peter and Paule doth expound that place, as a prophesie of the resurrection of Christ. Act. 2. 31. Act. 13. 37.

Q. How then must the words be interpreted?

A. Thus: thou wilt not leaue my soule, that is my dead body in hell, that is, in the graue, for so it should be translated.

Q. Where do you read in the scriptures that the word *soule*, is put for a dead body?

A. In the second of Leuiticus, and very often in the scriptures, it is put for the body and the whole person. Ios. 10. 30. 2 Pe. 3. 23

Q. Some hold that Christ went downe after his death to *Limbus Patrum* (that is; as they say, the brim of hell) to fetch our fathers from thence, and I pray you what say you to that?

A. I say they erre, not knowing the scriptures.

Q. Why?

A. For there is no such place, neither were

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were our forefathers ever at any such place, and therefore how could Christ fetch them out, where they neuer were?

Q. How proue you that our forefathers were neuer in any such place?

A. Because they were saued by the promised seed, as we are. Ioh. 8. 56 Heb. 9. 15.

Q. How could they be saued by Christ, before he suffered?

A. Because the sauing power of his death was from the beginning. Heb. 13. 8. 1 Pet. 1. 20. Apoc. 13. 8.

Q. Now tell me one thing further, whether did Christ suffer these foresaid torments in his Godhead, or in his manhood?

A. In his manhood: for his Godhead could not suffer, but did as it were h^{is}e it selfe in the time of his suffering. Phil. 2. 7.

Q. How then was hee our Mediatour according to both natures?

A. Yes very well notwithstanding, for he was God: not to suffer, but to overcome by suffering: which was a part of his mediation.

Q. What profit haue we by the death, and suffering of Christ?

A. Exceeding much.

Q. Shew

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Q. Shew wherein?

A. First, thereby our sinnes are forgiven. 1 Ioh. 1. 7.

Secondly; hee hath set all at peace in heauen and earth. Col. 6. 4.

Thirdly, he hath taken away the sting of death. 1 Cor. 15. 5.

Lastly, he maketh sinne die in our mortal bodie. Rom. 6. 4.

Q. Now that you haue shewed me the sufferings of Christ: and the profit we haue by them: tell me further what became of him after he was dead and buried?

A. He rose againe the third day.

Q. Are you perswaded that he did rise againe?

A. Yea, according to the scriptures.

Q. What scripture haue you for that?

A. The 15. chapter of the first epistle to the Cor. where it is written, that Christ rose againe, according to the scriptures.

Q. Was he seene after his resurrection?

A. Yea.

Q. Of whom?

A. Of Cephas, of Iames, of Paule, of Marie, of the two disciples, of the twelue, of all the Apostles, of more then five hundred.

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died brethren at once. 1 Cor. 15. 5. Ioh. 20.
18. Luke 24. 34.

Q. How could he possibly rise againe,
seeing the sepulchre was watched, and the
stone sealed? Mat. 27. 66.

A. Because he was God: Rom. 1. 5.

Q. What learne you of this?

A. That neither death, hell, the grave,
nor corruption, could seaze upon him.

Q. What more?

A. That he hath fully satisfied for all
our sinnes: for if there had bene but one
sinne unpaid for, it would haue held him
downe still in the grave. 1 Cor. 15. 17.

Q. What profit haue we by the resur-
rection of Christ?

A. First, thereby we are iustified. Ro. 4. 25.

Secondly, we are assured that our bo-
dies shall rise againe. Rom. 8. 11.

Thirdly, thereby we are raised up to
newnesse of life. Rom. 6. 4.

Q. What followeth his resurrection?

A. His ascension into Heauen.

Q. Did he ascend into heauen immedi-
ately after his resurrection?

A. No: he stayed forty daies upon the
earth. Act. 1. 3.

C

Q. What

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Q. What did he those forty dayes?

A. Hee presented himselfe alive to his disciples, he had conference with them, he instructed them, hee armed and prepared them against the time of triall. Act. 1. 2. 3.

Q. How was he taken vp?

A. In a Cloud, after a visible manner, in his humane body, his disciples looking stedfastly after him. Acts 1. 9. 10.

Q. Was it necessary that our Lord Iesus should thus ascend into heauen?

A. It was very meete and necessary, that after all his sorowes and sufferings, he should possesse his chaire of state.

Q. Had it not beene better that he had tarried still with vs vpon the earth?

A. No: for that would destroy our faith, our spirituall loue, and all our hope. 2 Cor. 5. 16. Heb. 11. 1. 2 Cor. 5. 7. 1 Pet. 1. 8.

Q. Is Christ so ascended, that he is no more with vs vpon the earth?

A. No: for although he be absent from vs, as touching his bodily presence: yet is hee with vs in the power of his spirit. Mat. 28. 20.

Q. What profit haue we by the ascension of Christ?

A. First,

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A. First, thereby he hath set open the gates of heaven, & made an open entrance to all that will come in. Ep. 2. 13. He. 10. 10.

Secondly, he maketh continuall intercession for vs. Heb. 7. 25.

Thirdly, he being ascended, will draw all vs his members vnto him. Ioh. 12. 32.

Fourthly, because our head is aboue the water: therefore although we may bee foundred, yet can we not be stifled. 2 Cor. 4 8. 9. 2 Cor. 6. 9.

Q. What is ment by this, *sitting at the right hand of his Father*?

A. That he is exalted farre aboue the Angels, and all creatures whatsoever, Ephes. 1. 20. Phil. 2. 9. Mar. 16. 18.

Q. Hath God a right hand of flesh and blood like a man?

A. No: for God is like no creature. Esa. 40. 18. Act. 17. 29.

Q. How then?

A. It is a borrowed speech taken from kings, who are accustomed to set them on their right hand whom they will highly aduance. 1 Reg. 2. 19. Psal. 45. 9.

Q. But the Scripture speaketh of Gods head, eyes, nose, mouth, hands, and feete:

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as he were man ?

A. That is for the weaknes of our vnderstanding; and not because he hath any such members indeede.

Q. Shew this more fully ?

A. We cannot vnderstand heavenly things in their proper nature and being, but as they are made plaine vnto vs by earthly similitudes.

Q. What may we learne out of this so high exaltation of our Lord Iesus ?

A. That as he is able to vanquish his enemies, so also he is able to helpe his friends.

Q. How long shall Christ sit at the right hand of his Father ?

A. Untill the consummation of all things. Act. 3. 21.

Q. Will he then come againe in the end of the world ?

A. Yea, and that in visible sort, as hee ascended. Acts 1. 11. 2 Thes. 1. 7.

Q. Will he come poorely and basely as in his first comming ?

A. No, but after a most glorious, wonderfull, and dreadfull manner :

Q. How is that ?

A. In the clouds of heauen with a shout, with

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with the voice of the arch-Angel, with the sound of the last trumpet, in flaming fire, with ten thousand thousands of Angels.

1 Thes. 4. 16, 2 Thes. 7. 10.

Q. When shall he come?

A. Of that day and houre knoweth no man, but the scripture saith, it is at hand. Mat. 24. 36. Heb. 10. 37. Apoc. 22. 20.

Q. Will he giue no warning of his coming?

A. He will come very sodainly, as a thiefe in the night, and as the trauell of a woman. 2 Pet. 3. 10. 1 Thes. 5. 3. Luke 21. 25.

Q. What will he do when he commeth?

A. He will iudge both the quick & dead.

Q. What is ment by the quick and dead?

A. All that euer haue bin, are, & shall be to the end of y^e world, as well those y^e are dead & rotten in the earth, as those which shalbe found alīue at his comming. Apoc. 20. 12.

Q. Shall not the rich, mighty, and great potentates of the earth be dispensed with, and exempted from this iudgement?

A. No, but all must make their personall appearance. 2 Cor. 5. 10.

Q. How shall we be iudged?

A. By the word of God: the bookes of our consciences shal be opened, and euery man shall

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shal receive according to his works. Ioh. 12. 48. Dan. 7. 10. Apoc. 22. 12. 2 Cor. 5. 10.

Q. Will not learning, wit, policy, speech, friendship, flattery, riches, strength, beauty, gold nor silver helpe in that day?

A. All these will availe nothing: for hee will iudge the world with righteousness, and the people with equitie. Psal. 69. 13.

Q. What learne we out of this, that Christ shall be our Iudge?

A. First, wee learne, to our comfort, that hee shall be our Iudge, which is our mediator.

Secondly, that in the meane time wee live an holy and godly life, in feare and trembling, as those which looke for that great day of appearing. 2 Pet. 3. 11. Tit. 2. 13.

Q. Now that you haue shewed me your faith in the Sonne: it remaineth that you tell me also, what you beleue concerning the holy Ghost?

A. I beleue the holy Ghost to be God, coequall, coeternall, and coessentiall with the Father and the Sonne.

Q. Where doe you find in the scriptures that the holy Ghost is God?

A. In

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A. In the first of the Acts hee is called God: and many other places doe ascribe vnto him those things which belong vnto none but God. 1 Cor. 2. 10. 1 Cor. 12. 11. Acts 13. 2. Mat. 12. 31.

Q. Why is the holy Ghost distinguished from the Father and the Sonne, by this adiunct holy, and why is he thus called?

A. Not in respect of himselfe, whose Godhead is no more holy than the father and the sonne: but in respect of his operation and worke, which he worketh in vs.

Q. Which be the speciall workes of the holy Ghost in the hearts of the elect, whereby he maketh them holy?

A. Hee worketh in them all holy and heavenly affections. Ephes. 4. 18.

He sealeth the benefits of Christs death to their soules. Ephes. 4. 30.

Hee openeth their hearts to beleue the Gospell. Act. 16. 14.

Hee certifieth them of their election. Rom. 8. 16.

He leadeth them into all truth. Ioh. 16. 13.

He teacheth them to pray. Rom. 8. 16.

Q. Let vs now come to the second part of the Creede which concerneth the

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Church : and first tell me what it is which ye call the Church ?

A. The whole company of those which God hath appointed vnto saluation.

Q. What doth the word *Catholique* signifie?

A. *Uniuersall*, or that which goeth through the whole.

Q. Why is the Church so called?

A. Because it containeth all the godly that euer were, are, or shall be, of what place, language, or condition soeuer.

Q. Is the Church alwaies visible?

A. No: The Church is sometimes hid, as the Moone vnder a cloud, as it was in the daies of Elias. 1 Reg. 19. 13. Apo. 12. 6.

Q. Doth it not follow then that there is no Church at all?

A. No more, then if a man should conclude there is no Moone in the heauens, because sometimes there is none seene.

Q. Wherefore doe you call it the holy Church?

A. Because all the members thereof are holy.

Q. Can none of the wicked, and vnholý, be of the Church?

A. No: for he that hath not the spirit of Christ

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Christ is none of his. Rom. 8.9.

Q. Many perswade themselves to be of the Church, who notwithstanding mocke at holinesse?

A. Such doe plainly shew that they be, keene not the holy, but the unholy Church.

Q. Shall none be saued but those which be of the Church?

A. No verely: for as the vine branch cannot liue except it abide in the vine: no more can we, except wee abide in Christ, and be of his Church. Iohn 15.4.

Q. What other reason haue you to proue this by?

A. Because none haue any interest in the benefits of Christs death, but onely the Church. Ephes. 5.25.

Q. Are all that are in the Church, of the Church?

A. No: for there be many hypocrites in the church, which be not of the Church. Mat. 10.36. Acts 20.30.

Q. Let vs proceede: what is ment by the Communion of Saints?

A. The holy fellowship of the faithfull.

Q. What doth this word Communion signifie?

A. A

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A. A knitting together in one.

Q. How are the faithfull knit together in one?

A. In two respects.

Q. Which be they?

A. First in respect of Christ their head: Secondly, in respect one of another. Rom. 12.5. Ephel. 4.16.

Q. Doe you beleue that the faithfull are so linked together that they are of one minde, of one heart and of one soule?

A. Yea, for so saith the Scriptures. Acts 4.32. Ephel. 5.6.

Q. What is the reason hereof?

A. Because they are all led with one spirit, they are children of one Father, servants to one master, souldiers vnder one captaine, &c. Ephel. 4.4. 5.6.

Q. It is much objected by prophane men, that there is no loue now a daies, there was neuer so little loue as now?

A. Amongst prophane Atheists and worldlings, there was neuer any true loue, nor euer will be; but amongst the people of God there hath alwaies been true loue, and euer will be. Apoc. 14.2.

Q. Is there any loue betwixt the wicked and

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and the godly.

A. No: for the one is an abomination to the other, and what fellowship hath light with darknesse? Prouerbes 26.27. 2 Cor. 6.14. Gen. 25.21. Gal. 4.29.

Q. Doe the godly hate the wicked as they are hated of them?

A. No: for the godly hate not the persons of the wicked, but their sinnes: but the wicked hate them with a deadly hatred. Act. 7.16. Pro. 29.10. 2 Chro. 18.7.

Q. Doe the godly loue one another whom they haue neuer seene?

A. Yea, and therefore it is put within the compasse of things which are to bee beleued.

Q. Wherein doth this holy fellowship of the faithfull consist?

A. In this, that they haue all things common. Acts 2.44.

Q. How vnderstand you that, haue none any proprietie in their owne?

A. Yes, but amongst them, things are common in vse, though not in possession. Acts 4.32. Acts 5.4.

Q. Expresse your meaning more plaine-ly in this point?

A. Yes

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A. My meaning is, that the faithfull hold themselves bound before God to imploy whatsoever gifts of body or minde the Lord hath indued them withall, to the mutuall benefit & comfort of one another.

Q. Is this a certaine token that we are of God, when we loue his children, and are neerely knit vnto them in our hearts?

A. It is an infallible p^{ro}ofe that we are of God, when our hearts are knit vnto this holy communion of Saints. 1 Ioh. 3. 14.

Q. Is it not also true in the contrary, that they are not of God which hate his people and their holy societie?

A. Yes verely, for it is the spirit of satan that enuieyth the spirit of God, in his elect.

Q. What is ment by Saints?

A. All the faithful both in heauen & earth.

Q. Be there any Saints in earth?

A. Yea, for Dauid saith, all my delight is in the Saints that are on the earth, Psal. 16. 2.

Q. What say you vnto our mock-saints, which scornefully say; these men be saints, they be all of the spirit, they know their seate in heauen?

A. I

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A. I say they be scoffing Ismaelites.

Q. Why must we live like Saints in this world?

A. Yea, or else we must burne like devils in hell fire after this world.

Q. But we cannot live as Christ did?

A. True: but yet we must endeavour to bee holy as hee is holy. Matth. 5. 48. 1 Pet. 1. 15.

Q. Let vs come to the next Article: Doe you belecue the forgiveness of sinnes?

A. Yea undoubtedly.

Q. By whom haue we forgiveness of our sinnes?

A. Onely by Christ.

Q. Is there no other name in heauen nor earth, whereby wee may purchase remission of sinnes?

A. None at all. Acts 4. 12.

Q. Are we not able to satisfie for our sinne?

A. No: none is able. Luke 17. 10.

Q. But is not satisfying flat contrary to our faith in the free forgiveness of our sins?

A. Yea altogether.

Q. Shall all men haue forgiveness of their sinnes by Christ?

A. No:

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A. No : but those onely which are of the Church, and therefore this article is toynd to the former.

Q. May a Christian be fully perswaded of the forgiuenes of his sinnes in this life ?

A. Yea, or else he doth not beleue: for faith carrieth home a perswasion into the soule. Col. 2. 2.

Q. Then belike a Christian may be assured of his saluation in this life.

A. What else : hee that knoweth not in this life that he shall be saved, shall neuer be saved after this life. 1 Iohn 3. 2.

Q. Nay, but we must thinke well : and hope well in Gods mercy: but we cannot be assured till we be in Heauen.

A. I say againe, that faith is no thinking, nor vaine hoping : but a full perswasion. Heb. 11. 1.

Q. Shew this more plainly.

A. There is nothing letteth vs from saluation but our sinnes : now then, if we beleue that our sinnes are forgiuen, what is there that should hinder vs, why wee should not be perswaded ?

Q. What doe you beleue concerning the resurrection of the body ?

A. That

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A. That as verely as Christ our head is risen from death, so shall our bodies gloriously rise againe in the end of the world. Rom. 8. 11.

Q. How is it possible that the bodies of such as died many hundred yeaes agoe; and are consumed to nothing, should euer rise againe?

A. There is nothing impossible with God: it is as easie for him to raise the dead bodies out of the dust, as it was to create all things of nothing.

Q. Shall these same bodies of ours arise againe?

A. Yea, the same in substance: but changed in qualities, for this corruptible must put on incorruption. 1 Cor. 15. 5. 2 Phil. 2. 21.

Q. Doe you then belecue that euery one shall stand vp with the same bones and flesh which he liued in heere, or shall God giue new bodies?

A. It shall be the very same flesh, and the same bones, otherwile how should we be said to rise againe? Job 19. 7.

Q. What is the reason hereof?

A. Because it doeth not stand with Gods
iustice

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justice to make new bodies: which neuer had done good or euill, either to reward them, or punish them.

Q. What doe you conclude then?

A. That the very same flesh which hath sinned, shall be cast into hell: and the same flesh which hath glorified God in this life, shall be glorified of him for ever.

Q. What shall then follow after this resurrection?

A. Our bodies and soules being most gloriously ioyned againe together: we shall raigne for ever with our Christ in the vnspokeably ioyes of Heauen.

Q. What learne we out of this?

A. First, to long after it as our home.
Secondly, to studie to please God in the meane while.

Thirdly, with patience and courage to goe through scith, with all afflictions and troubles, which are incident to the profession of the Gospell, knowing in our selues that there is an infinite recompence of reward laid up for vs in heauen.

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